

Peace Project as an Effort to Support Peace Awareness and Tolerance between Religious Communities in Jakarta, Indonesia

Faliqul Jannah Firdausi¹, Muhammad Mahmudi², Andi Muhammad Arief
Malleleang³

^{1,2,3} Global Peace Foundation Indonesia, Jakarta

Correspondence Email: faliquljannah@gmail.com

Submitted:
December 17, 2023

Accepted:
July 2, 2024

Published:
September 23, 2024

Abstract: This research investigates the response of Muslim youth to the Peace Project, an Indonesian Global Peace Foundation (GPF) initiative aimed at increasing peace and tolerance among religious believers. This research uses qualitative research methods with a case study design. The focus of this study was a visit to the Zion Church and Candra Prabha Temple, thirty Muslim participants with data collection in the form of observations and surveys. Research findings show: 1) The Peace Project succeeded in facilitating contact between religious youth groups; 2) Muslim participants showed enthusiasm for the activity, suggesting a longer duration and visits to other places of worship; and 3) the need for academic speakers to guide discussions about respecting diverse religions. This research offers recommendations for improving interfaith initiatives, better planning activities, contributing to knowledge of religious tolerance, and increasing public awareness about interfaith engagement for a more tolerant society, based on positive responses among Jakarta's Muslim youth.

Keywords: Peace Project, Religious Moderation, Tolerance

Abstrak: Penelitian ini menginvestigasi respons pemuda Muslim terhadap Proyek Damai, inisiatif Global Peace Foundation (GPF) Indonesia yang bertujuan meningkatkan perdamaian dan toleransi di kalangan penganut agama. Penelitian ini menggunakan metode penelitian kualitatif dengan desain studi kasus. Fokus studi ini adalah kunjungan ke Gereja Sion dan Pura Candra Prabha, tiga puluh peserta Muslim dengan pengambilan data berupa observasi dan survei. Temuan penelitian menunjukkan: 1) Proyek Damai berhasil memfasilitasi kontak antar kelompok pemuda beragama; 2) Peserta Muslim menunjukkan antusiasme terhadap kegiatan tersebut, menyarankan durasi yang lebih panjang dan kunjungan ke tempat ibadah lainnya; dan 3) kebutuhan akan pembicara akademis untuk memandu diskusi tentang menghormati beragam agama. Penelitian ini menawarkan rekomendasi untuk meningkatkan inisiatif lintas-agama, perencanaan kegiatan yang lebih baik, berkontribusi pada pengetahuan toleransi

beragama, dan meningkatkan kesadaran publik tentang keterlibatan lintas-agama demi masyarakat yang lebih toleran, berdasarkan respon positif di kalangan pemuda Muslim Jakarta.

Kata Kunci: *Proyek Perdamaian, Moderasi Beragama, Toleransi*

Introduction

Indonesia is a country that has always been home to various ethnicities, cultures and religions, all of which live side by side peacefully in the context of a multicultural society. The concept of *Bhinneka Tunggal Ika* is intended to symbolize the various civilizations that exist in this country. However, this is a challenge for Indonesia which must be able to improve the principles of tolerance to maintain peace and welfare of the people to avoid potential dangers and societal conflicts, such as differences of opinion regarding religious beliefs (Malleleang et al, 2022).

The problem of religious tolerance is a global issue that is relevant today. During the diversity of cultures and beliefs in the world, the challenge of achieving peaceful awareness and tolerance between religious communities is becoming increasingly complex. Indonesia, as a country with a multicultural society, cannot be separated from these problems. Religious conflict, especially in Indonesia, is in the international spotlight because of its impact beyond geographical boundaries.

On a global scale, cases of religious conflict have affected many countries and regions throughout the world. Differences in beliefs often trigger social, political and even military conflicts. In various parts of the world, religious conflicts cause huge losses, including loss of life, refugees, infrastructure damage, and disrupt regional stability. This issue is increasingly urgent to be resolved, especially because of the role of the international community in building world peace (Henne & Kloczek, 2017).

Especially for Indonesia, a country that has ethnic, cultural and religious diversity, the issue of tolerance and religious harmony has become part of the important agenda of the government and society. Over the past few years, the country has experienced several incidents of intolerance, including attacks on places of worship, religious discrimination, and rejection of religious minority groups. These cases highlight the need for serious efforts to increase awareness of peace and tolerance between religious communities.

One example of the risk of social cases that emerged in Indonesia was after the 2019 election. The DKI Jakarta Religious Harmony Forum (FKUB) noted an increase in the potential for post-election social conflict. Differences in political views related to religion are the main reason behind this conflict. FKUB DKI Jakarta realizes the urgency to overcome this problem so that it does not develop into a larger clash between religious believers (Hamdi, 2019).

Cases of intolerance are also the center of attention of the Wahid Institute. This institution encourages the creation of a nation that upholds pluralism, democracy, multiculturalism and tolerance among Muslims in Indonesia and the world. The results of the survey they conducted showed an increasing trend in cases of intolerant attitudes in Indonesia from 46% to 54% (Media Indonesia, 2020). SETARA Institute

research results also stated that DKI Jakarta was the second most intolerant province in Indonesia with 113 violations of religious freedom in 2014-2015 (JPNN.com, 2023).

These cases of religious intolerance and conflict raise concerns about the condition of social harmony in Indonesia. The urgency is increasing because this country has such complex ethnic and religious diversity. To ensure the survival of harmony, the government and all elements of society need to collaborate and find concrete solutions. In Islam, especially in the Koran, it explains how to respond to differences and intolerance, as follows:

“And if your Lord wills, surely all people on earth will believe. But do you (want) to force people so that they become believers.” (QS. Yunus, Ayat 99)

This verse teaches us that if Allah wants all mankind to believe in Him, He will make it happen because those who do it are very easy for Him. Indeed, if your Lord did not desire to create humans in a state of readiness according to their nature to do good and bad, and believe or not believe, and by their own choice he chose one of the things he might do, and abandoned it. Otherwise through his own will and desire, none of these things would have happened. However, Allah's wisdom remains in creating humans in such a way that humans evaluate their own choices, whether to believe or not, so that there are those who believe and there are those who do not believe.

In facing this problem, the Global Peace Foundation Indonesia plays a significant role. As a non-profit international organization, Global Peace Foundation Indonesia is committed to promoting innovative values based on human unity and an approach based on basic human values. This mission is realized through a peace building and approach based on the vision of One Godly Family (Global Peace Foundation, 2019). Global Peace Foundation Indonesia plays an active role in forming a network of public partners and the private sector to develop and become a model for peace building at various levels of society and the nation.

One of the main initiatives carried out by the Global Peace Foundation Indonesia is the Peace Project activity. This activity involves young men and women from various religions collaborating and spreading the values of religious harmony through positive activities, such as inter-religious dialogue, creativity, getting to know each other and respecting each other. The Peace Project aims to strengthen unity and integrity and strengthen ties between religious followers, regardless of differences in religion, ethnicity or race. This initiative provides an opportunity for young people to participate in casual discussions about the importance of peace and understand how valuable tolerance is in social life (MacMurdie, 2022). This discussion is also needed as a space for interfaith dialogue that can help transform the perspective of the younger generation who often get information about inter-religious conflicts from the news media (Garred & Abu-Nimer, 2018).

Global Peace Foundation Indonesia realizes how important efforts are in increasing awareness of peace and tolerance between religious communities, especially in Jakarta as the nation's capital, which is the center of social and cultural diversity in

Indonesia. Jakarta, as a capital city with a dense population and diverse community backgrounds, is a strategic place to implement Peace Project activities.

To increase awareness of peace and tolerance, the Global Peace Foundation Indonesia has planned various steps to overcome the problem of religious tolerance in Jakarta. Through Peace Project activities involving young men and women, Global Peace Foundation Indonesia hopes to create a space for positive dialogue and interaction between religious believers. This kind of interaction can help overcome negative stereotypes and prejudice between religious believers, thereby creating mutual understanding and openness between them.

Apart from that, the Peace Project also aims to strengthen ties between religious followers, regardless of differences in religion, ethnicity, race or class. It is hoped that collaboration between young men and women from various religious backgrounds can build strong cooperation and friendship, thereby minimizing the potential for religious conflict in the future.

Global Peace Foundation Indonesia is also committed to spreading the values of religious moderation in Peace Project activities. Religious moderation is a very relevant concept for overcoming problems of tolerance in multicultural societies like Indonesia (Saifuddin, 2019). In this context, religious moderation means respecting differences in beliefs, promoting understanding and cooperation between religious communities without eliminating everyone's religious identity (Nurdin, 2021).

Intergroup contact theory is a social psychological framework that aims to understand and improve intergroup relations. Gordon Allport came up with this idea for the first time in 1954, and since then, it has developed into one of the most significant ideas in studying prejudice, discrimination, and conflict that arise between various social groups. Intergroup contact theory is based on the core idea that under certain circumstances, direct contact between members of various social groups can lead to reduced prejudice, improved attitudes, and increased harmony between groups. This theory emphasizes that ignorance, lack of familiarity, or disinformation are often the root causes of unfavorable attitudes and stereotypes towards outgroups (groups to which the individual does not belong) (Everett, 2013).

The theory of intergroup contact is also the basis for the Peace Project in realizing its goals. Through interactions between young men and women from various religions, the Peace Project creates opportunities to get to know and understand each other better. This kind of interaction can open horizons of understanding about diversity and reduce prejudice that may arise between religious communities.

The aim of visiting places of worship for peace is to promote interfaith dialogue, tolerance and harmony. By creating a safe and welcoming environment, individuals from various religious backgrounds can understand existing multicultural values, thereby fostering appreciation for their values and differences. Engaging in meaningful dialogue in this peaceful atmosphere can foster participant trust and lay the foundation for continued cooperation after the implementation of the activity. The meeting contributed to the formation of an interfaith network towards the goal of religious

moderation. The Peace Project is a powerful expression of unity in the face of diversity, and they contribute to a greater level of peaceful coexistence.

By combining the concept of religious moderation and the theory of inter-group contact in Peace Project activities, the Global Peace Foundation Indonesia hopes to make a real contribution to increasing awareness of peace and tolerance between religious communities in Jakarta and other cities in Indonesia. It is hoped that the ongoing implementation of the Peace Project and involving various stakeholders can bring positive changes in creating a more harmonious and tolerant society.

This research will discuss in depth the efforts that have been made by the Global Peace Foundation Indonesia through the Peace Project activities, as well as the impact and implementation plan in Jakarta and other cities. The Peace Project has the priority of providing opportunities for Muslim youth to conduct interfaith discussions, the values of peace and tolerance adhered to by non-Muslim communities based on their religion, and how to respect places of worship and their ways of worship so that friction or conflict between religious communities can be minimized. With in-depth data and analysis, it is hoped that this research can provide new insights and meaningful recommendations in advancing efforts for peace and tolerance between religious communities in Indonesia.

Method

This research was carried out using a qualitative approach with characteristics including the aim of establishing social reality and cultural meaning, focusing on interactive processes and events, few subjects, thematic analysis, and researchers involved in it. This research has a descriptive aim to provide a specific description of the situation and social arrangement (Neuman, 2014). In this context, this study aims to answer two research questions related to diversity management in the Peace Project program and how the results of these activities are in reducing Muslim youth's prejudice against other religions and the impact on their level of tolerance.

Furthermore, to obtain research data related to the Peace Project Program and interactions between groups which are the main line of research, field studies or field research are in accordance with these objectives. Field research is a type of qualitative research in which researchers directly observe and record notes about people in natural settings for a certain period (Neuman, 2013). This method is used to investigate behavior, interactions and social dynamics in the natural environment where the group is located, in this context the interactions of Peace Project participants. In field research, researchers observe and record interactions between groups directly in real situations. This approach allows researchers to gain deep insight into the social interactions that occur, as well as understand the social and cultural context in which the group operates.

Field research begins with questions that are formulated in broad terms, the group that has been determined has been selected purposively, namely young Muslims who participants in the Peace Project at the Zion Church, Jakarta and Pura Candra Prabha Jelambar are, aged 19-30 years, Muslim, and domiciled in Jabodetabek. 30

people. Purposive sample selection was carried out by determining a non-random sample where the research used various methods to search for all possible specific cases (Neuman, 2013).

The research was conducted through observations and surveys of Peace Project participants. During the implementation of the activity, the researcher, who was also on the Peace Project activity committee, observed participant interactions, then took notes and confirmed several questions, if necessary, with the informant. This research has limited observation time, which is only carried out during the Peace Project program, it is possible for informants to show different attitudes or behavior outside of program implementation, but through this field study it can describe the real situation of how Muslim Peace Project participants interact with different religious groups so that it can be analyzed results and effectiveness of the program.

Results and Discussion

Peace Project as an Effort to Support Peace Awareness and Tolerance

The Peace Project program is one of the programs implemented by the Global Peace Foundation Indonesia to reduce prejudice that exists among Muslim youth towards other religions. This effort is carried out through programs that provide opportunities for Muslim youth to interact and dialogue with interfaith youth and religious leaders. This activity was carried out by visiting houses of worship. In this research, the implementation of the Peace Project in two places of worship became the focus of the researchers' observations to see the effectiveness of the program, how diversity management in the program was implemented, the contact between different youth groups that occurred and its relationship to religious moderation in this program.

The Peace Project program is implemented over a period of six months in one batch, with one month of implementation per house of worship visited. This aims to provide insight, recognize and understand the six recognized religions in Indonesia to participants. Implementation of the program begins with preparation, including preparing activity proposals, searching for places of worship, establishing cooperation with relevant religious assemblies, establishing cooperation with religious youth groups, and technical preparation. Preparation for Peace Project activities was carried out within a period of 3 weeks.

Preparation for the activity continued with participant recruitment. Participant recruitment is carried out through an online form that prospective participants can fill out. Recruitment of participants was carried out with a target of 20-30 people in the youth category, aged 19-25 years, and domiciled in Jabodetabek. Promotion of activities is carried out through social media communication channels such as Instagram and the Indorelawan portal. Even though the participant recruitment process is only based on "first come first serve", only the first 30 registrants can take part in Peace Project activities, GPF Indonesia ensures that all young people from various religious backgrounds are represented on the participant list. This was done by submitting

special invitations to religious youth groups, for example during the implementation of the Peace Project at Pura Candra Prabha Jelambar, Christian youth from the Zion Church were also invited, or during the Peace Project at the Bio Hok Tek Tjeng Sin Temple, Confucian Youth from Matakín were also present. For example, in peace project activities at Candra Prabha Temple, the average religious composition of participants was 46.7% Islam, 33.3% Hindu, 13.3% Protestant, and 6.7% Catholic. Apart from that, GPF Indonesia is collaborating with the DKI Jakarta Religious Harmony Forum to disseminate information about Peace Project activities to religious assemblies in that institution. Registration for Peace Project participants opens 9 days before the event, and closes when the quota has been met, with several reserve participants, if after confirmation there are participants who withdraw.

In its implementation, the Peace Project activities lasted approximately 4 hours, with the agenda including tours of places of worship, interfaith dialogue and Focus Group Discussions, as well as additional activities in the form of joint activities to increase cooperation between participants from different religious backgrounds. For example, at the Zion Church Peace Project activities, participants sang together and cleaned the church environment, then at the Pura Candra Prabha Peace Project implementation participants learned to make canang sari in groups, make calligraphy during a visit to the Ramlie Musofa Mosque or yoga during a visit to the Temple. Bio Hok Tek Ceng Sin, Kebayoran.

In this article, the researchers will discuss two implementations of the Peace Project, namely the Zion Church and Pura Candra Prabha Jelambar, to see how the activities in the Peace Project activities can support the achievement of the program's objectives, namely breaking down prejudice and increasing attitudes of tolerance, togetherness between Muslim youth and youth. other religions.

Therefore, in this results section, researchers use Intergroup Contact Theory to develop observation instruments, create research results reports and carry out analysis. Programs to reduce prejudice are divided into direct and indirect approaches, where direct approaches can take the form of multicultural education, diversity training and cross-group dialogue (Dovidio, Glick & Rudman, 2005). Based on these categories and the Peace Project program activities, one of which is interfaith dialogue, it can be concluded that this program uses a direct approach to build contact between religious youth groups.

The intergroup contact hypothesis states that the positive effects of intergroup contact occur in contact situations characterized by four main conditions: equal status, intergroup cooperation, shared goals, and support by social and institutional authorities (Allport, Clark, & Pettigrew, 1954). The following are the results of observations and discussions regarding the four main conditions for intergroup contact to reduce prejudice among youth groups with different religious backgrounds in Peace Project program activities.

The first is equal status, by program design participants have the same position, there is no hierarchy that makes interfaith youth have a higher or lower level.

Participants can also be observed during the implementation of the program, both Muslim and non-Muslim youth can place themselves in the same position, namely as participants in Peace Project activities. According to Allport, the first requirement for intergroup contact is that there is real and personal contact and that different groups can interact directly, be able to see each other, talk and interact with real faces. By having direct interaction through the Peace Project program, participants feel like they are in the same position as the program design. This can be seen from the excellent interaction between participants, as seen between I (Muslim) and E (Christian) who communicated quite intensely during activities at Zion Church, or M (Muslim) and P (Hindu) during activities at Candra Prabha Temple. . Even good personal relations between interfaith youth can continue after the program, such as A (Muslim) and N (Christian) after participating in Peace Project activities several times.

The second is cooperation between groups, which is a requirement for contact between groups in the program to reduce prejudice. One of the activities in each Peace Project is additional activities which basically apply the values of teamwork, mutual cooperation, a culture of service and exploring the uniqueness of places of worship. During the visit to Candra Prabha Temple, participants made canang sari in groups. Groups were randomly selected from all participants into 5 groups, each consisting of 5-6 people. The composition of the group consists of two Hindu youths, and the rest are a mix of Muslim, Christian, Catholic, Buddhist and Confucian youth. The participants made canang sari, which is a container for offerings for Hindu prayers in groups. There was visible collaboration between participants who came from various religious backgrounds. For example, in group 4, N and K (Hindus) patiently taught their friends in their group to make canang sari until they were successful, as well as M (Muslim), who had already finished making canang sari, helped G (Christian) who was having difficulties. This collaboration can indicate the existence of effective inter-group contact, through activity designs that require participants to work together in groups. According to Allport (1954), contact between groups must occur in a context that supports positive interaction. Supportive social norms, namely norms that promote friendliness, mutual understanding, and cooperation between groups, will help create an atmosphere conducive to more positive interactions (Allport et al, 1954).

Third, there is a common goal in the Peace Project program, different groups must have a common goal or interest that can be worked on cooperatively. When individuals from different groups work together to achieve the same goals, it can reduce differences and increase feelings of interdependence. In each Peace Project, participants are reminded of the aims of the Peace Project program by representatives of the Global Peace Foundation Indonesia. So, participants will have a clear understanding that the aim of this program is to increase tolerance and break down prejudice between religions and increase cooperation between religious youth. Apart from that, practically, through activities such as cleaning the Zion Church environment, participants will automatically develop the same goal, namely making the Zion Church

environment cleaner. Furthermore, regardless of religious background, they can work together to clean the church area.

Fourth is the support by social and institutional authorities. If authority stakeholders communicate that contact between groups is expected or permitted, it can help overcome doubts or obstacles that may arise in interactions between groups (Allport et al, 1954). In the context of the Peace Project program, authority can mean the implementing committee or GPF Indonesia team, which always communicates the hope that participants can interact and be active during Peace Project activities, including the aim of the program which is to provide a forum for interfaith participants to meet, interact and collaborate. when giving opening remarks. Other authorities that can provide support are the councils and figures of each religion. So far, there has been support from religious administrators, for example the presence of Pastor E, as the leader of the Zion Church, along with the administrators of the Zion Church during the visit, the good reception of the Church administrators, is a form of institutional support. This also happened during a visit to the Candra Prabha Temple, where 5 temple administrators and the West Jakarta Banjar administrators were present. Both the authorities of the Sion Church and the Candra Prabha Temple welcomed the Peace Project program, suggested that it continue to be held, and they encouraged the Church and Temple youth groups to also actively carry out activities that could increase interaction with interfaith youth.

This study also examined how Muslim participants responded after participating in peace activities with interfaith participants by visiting the Zion Church and Candra Prabha Temple. The results of this research are based on a survey given to participants after the activity. By examining the results of a survey after participating in Peace Project activities at the Zion Church and Candra Prabha Temple, this research seeks to show that interfaith activities have a positive impact on Muslim youth, especially in providing opportunities to visit places of worship, increasing insight into interreligious history and culture. , as well as a space for dialogue between religious communities. This activity aims to strengthen harmonious relations between them and promote religious moderation for followers of all religions.

The results of this survey were analyzed using the NVivo type 12 application with a focus on open questions, namely: the most interesting activities, shortcomings in implementing the activities, and suggestions from participants for implementing further activities. After obtaining these response results, this study examined participants' answers that supported these results and also presented interesting responses to be presented in this paper.

Interesting activities during a visit to Zion Church and Candra Prabha Temple

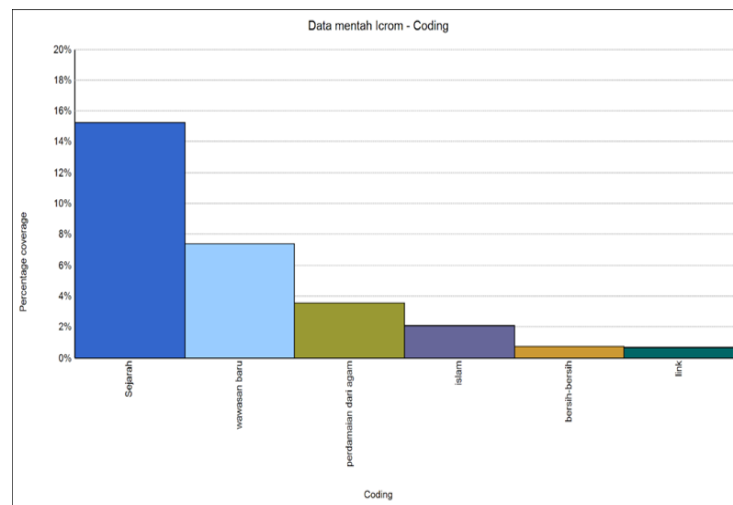


Figure 1. Interesting activities in the Peace Project at Zion Church

The most interesting activity chosen by Muslim participants was an introduction to the history of Zion Church (Figure 1). Zion Church is the oldest church in Indonesia which has unique architecture because the shape of the building still maintains its original building shape which was influenced by Dutch rule. Historical objects also attract the attention of participants in this activity. Apart from that, participants were also invited to carry out church cleaning activities. The two core activities of this peace project provide opportunities for Muslim youth to learn more about the existence of places of worship and the history of their construction. The participation of Muslim youth in church cleaning activities indicates a spirit of tolerance, interfaith cooperation and a sense of social responsibility. Voluntary activities in helping churches maintain cleanliness can also show how peace project activities can provide opportunities for young people from inter-religious communities to help maintain each other's inter-religious places of worship to spread messages of tolerance and fight radicalism. This mutual assistance activity is also an alternative religious moderation activity that can be carried out by young people to prevent conflicts between religious believers (Pasandaran, 2022). By giving Muslim youth the opportunity to take part in this peace project activity, GPF Indonesia is participating in seeking dialogue between religious communities to increase awareness of peace and tolerance.

Discussion and question and answer activities with the five church guides also attracted the attention of Muslim youth to gain new insight into peace and tolerance. Dialogue spaces like this encourage Muslim participants to communicate which will lead them to positive behavioral transformations as a result of the intergroup contact that occurs. This is in accordance with intergroup contact theory which indicates the existence of four main conditions (Katz, 1991):

1. Equal status : Muslim participants are considered equivalent to non-Muslim participants who take part in peace project activities.
2. Intergroup collaboration : Muslim and non-Muslim participants collaborated in cleaning activities at the church as a form of concern for maintaining cleanliness in the Zion Church area.
3. Common goals : The participants have the same goal, namely: to know the history of church construction and historical objects that are still functioning and stored in the church area and wish to have cross-religious discussions in an effort to increase awareness of peace and tolerance.
4. Support by social and institutional authorities : Support and cooperation from church institutions in implementing activities is very helpful for GPF Indonesia.

Apart from the theory of intergroup contact, interfaith discussion and question and answer activities such as those implemented by GPF Indonesia not only broaden horizons and increase participants' understanding, but are also peacebuilding activities to bring the younger generation to communicate together to prevent inter-religious conflict (Garred & Abu -Nimer, 2018) and preventing radicalism (Islamy, 2022).

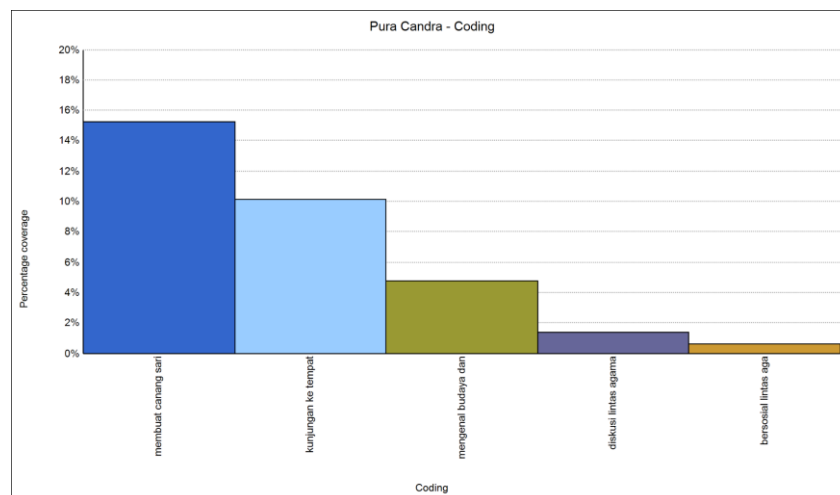


Figure 2. Interesting activities at the Peace Project at Candra Prabha Temple

Canang Sari Making - Hands on experience

During the implementation of the Peace Project at Candra Prabha Temple, the participation of Muslim participants reached seven out of fifteen total participants who took part in the activity. Interfaith activities held at Candra Prabha Temple include visiting around the temple and exploring Hindu culture and teachings directly from the source. The culture studied by the peace project participants on this occasion was the making of canang sari.

The canang sari making activity provided Muslim participants with the opportunity to interact with participants of various religions and encouraged them to communicate across religions. This also increases understanding and thus respects other people's religious cultures. This experience is rarely available to Muslim youth in

the largest Muslim majority country in the world, even for those in everyday Muslim communities such as students on Islamic campuses. It also supports activities that are not only interfaith but also increase the cross-cultural competencies needed to interact in a world of many differences (Abu-Nimer & Smith, 2016). Apart from that, cross-cultural and inter-religious dialogue occurs in peace project activities at Candra Prabha Temple. The two activities participated in by the younger generation are considered more strategic in introducing the values of respect and interfaith cooperation (Cornelio & Salera, 2012). Incorporating activities that introduce culture into interfaith activities has also been researched in making canting laras batik in Yogyakarta (Wibowo & Nugroho, 2021). The making of batik takes place at the same time as inter-religious dialogue with the hope that the batik will be a work that brings together art and local Indonesian culture with inter-religious dialogue. The message to be conveyed in cultural activities in interfaith dialogue is the importance of meeting, accepting and making peace to guarantee each other's existence as an effort to mutually prosper. Through batik paintings with religious nuances, where symbols are encountered, wrapped in peaceful messages of acceptance and painted by people of different religions, is a form of symbolic hospitality.

The making of canang sari and activities at Candra Prabha Temple can also show how Hindu culture can provide opportunities for meeting, accepting, and interfaith discussions to ensure each other's existence. The response of Muslim youth who chose an interesting activity in the peace project, namely making canang sari, revealed that they saw making canang sari as an introduction to Hindu culture which could be considered as a message of peace to get to know each other's cultures across religions.

The interfaith dialogue provided by GPF Indonesia in this peace project is in accordance with what was stated by Akbar Ahmed regarding what must be included in conducting interfaith dialogue, namely (Ahmed, 2018):

1. Dialog, This encourages participants to exchange ideas and communicate with each other about what they understand about each other about their religion and the religions of others. This will increase knowledge of the similarities and differences in practicing each other's religions so that they can respect each other.
2. Understanding, After exchanging ideas, the understanding gained can provide a way for interfaith education, such as by visiting places of worship, such as the Zion Church and Candra Prabha Temple, research, and writing books to provide opportunities for other people who are also interested to understand the similarities and cross-religious differences that have been carried out in this activity.
3. Friendship

Understanding similarities and differences can encourage each individual to get to know each other and make friends. GPF Indonesia also facilitates participants to stay in touch with each other after the activity by providing a WhatsApp group for

alumni who are also involved in the next peace project. This indicates that this peace project is not only useful for increasing interfaith understanding while they are participants but is also a sustainable activity that provides opportunities to have a social impact on other people.

The experience of discussions facilitated by GPF Indonesia in peace projects in both places had many positive impacts and also facilitated interfaith youth for dialogue. Some of the advantages of interfaith dialogue for youth and society in general are as follows:

1. Understanding and respecting the religion and beliefs of others (Rofiqi & Haq, 2022).
2. Encouraging virtues which include cooperation, respect and building harmony between religious communities (Rofiqi & Haq, 2022).
3. Peacebuilding activities to increase feelings of equality, respect, expand the peace process to include community members (Neufeldt, 2021).
4. Helping every religion follower to humanize other religions. By providing opportunities for interfaith dialogue, Muslim and non-Muslim youth are given the opportunity to get to know each other so they can understand and respect each other's ways of worship (Cornelio & Salera, 2012).

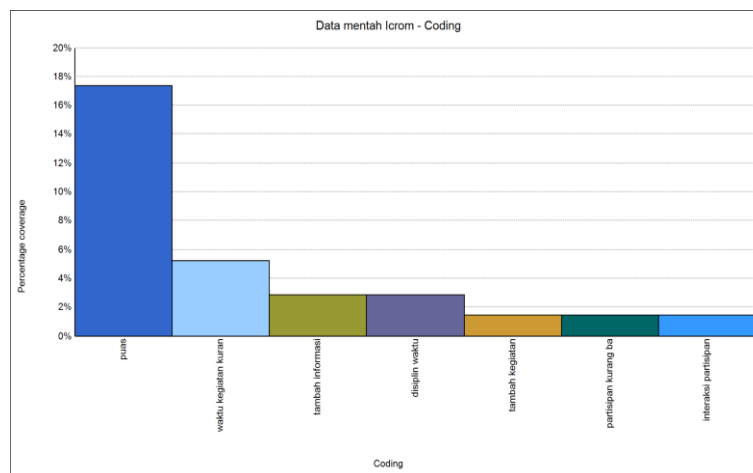
This study also confirms that the interfaith activities held, namely the Peace Project at the Zion Church and Candra Prabha Temple, do not intend to invite Muslim youth to religious conversion, but instead aim to understand each other and respect religious diversity (Khamami, 2014). The main aim of this activity is to provide an opportunity for Muslim youth to see firsthand the diversity and uniqueness in Christian and Hindu religious practices, as well as recognizing and respecting the beliefs of each participating religion. In this atmosphere of mutual respect and understanding, it is hoped that Muslim youth can strengthen positive views and develop inclusive attitudes towards other religious groups. It is important to emphasize that this activity encourages collaboration and dialogue between religious communities, as well as strengthening harmony and peace in communities of diverse faiths. The response of Muslim youth who are interested in activities to introduce interfaith history and culture as well as interreligious discussions is in accordance with the Islamic approach which encourages Muslims to build and expand social relations with non-Muslims (Khamami, 2014).

In a broader context, this activity is also supported by the aim of promoting religious moderation for Muslim and non-Muslim youth. Through positive experiences in interacting with religious diversity at the Peace Project, Muslim youth can gain a more balanced and wise understanding of religious pluralism. Recognition of religious pluralism among religious followers promises to support the principle of inclusivity will create accommodation, not conflict, among disputes about religious truth in a religiously and culturally diverse society (Azra, 2017). The fact that Islam is the most widely practiced religion in Indonesia indicates that Indonesian Muslims have a greater

role in spreading peaceful values in society across cultures, religions and ethnicities (Azra, 2017).

This activity aims to present concrete examples of how inter-religious harmony can be realized through open dialogue and mutual respect, so that it can become a model for Muslim youth in implementing moderation in their religious practices. Thus, this activity functions as an educational and encouraging tool for Muslim youth to develop inclusive, tolerant attitudes and strengthen their commitment to supporting inter-religious harmony in society.

Aspects that Need to be Improved



Picture 3. Aspects that Need to be Improved

Implementation of the Peace Project at Sion Church

Eleven of the 23 Muslim participants said the activity had no shortcomings, some even said it was perfect and satisfied (Figure 3). Participant satisfaction indicates several positive things related to the event:

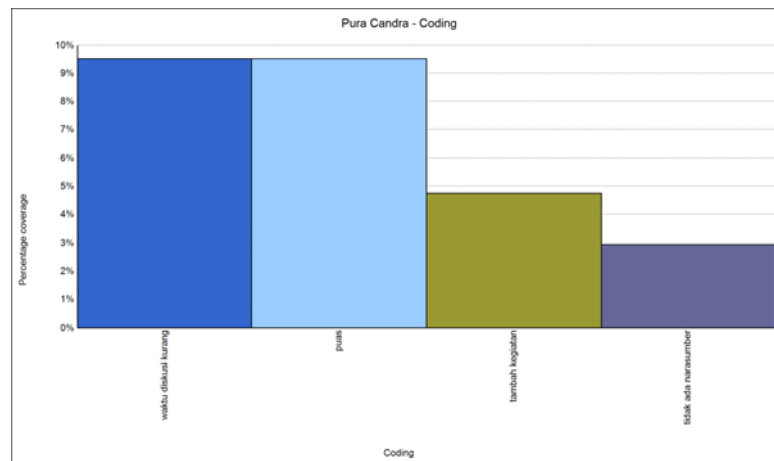
1. Interfaith Tolerance and Harmony. The high level of satisfaction from Muslim participants can indicate that interfaith activities as peacebuilding activities have succeeded in creating facilities for transforming behavior that is more tolerant and open-minded (Abu-Nimer, 2001).
2. Better Interfaith Understanding. Participant satisfaction can indicate that the activity has succeeded in increasing participants' understanding of different religions. These activities also create an atmosphere of equality and understanding towards each other thereby easing possible tensions that may have developed due to incompatible religious practices (Raheem, 2019).
3. Positive Cultural Exchange. If participants feel satisfied, this could also reflect that the interfaith activity has been successful in facilitating positive cultural exchange between participants. Interfaith cultural exchange in the form of discussions and questions and answers can eliminate cross-cultural

boundaries and minimize misunderstandings that lead to conflict (Yang, 2019).

4. Increasing Interfaith Communication. Participant satisfaction can show that the activity has been successful in improving interfaith communication skills. The ability to communicate in interfaith discussions proves that Muslim participants can accept these two aspects without eliminating differences or similarities, without isolating, forcing or combining them (Avital, 2019).
5. Motivation for Continued Participation. The level of satisfaction also motivates Muslim participants to participate in further interfaith activities in the future. This shows that the activity succeeded in creating a positive impact that motivated participants to continue to contribute to building understanding and harmony between religions.

However, some conveyed things that could be improved in future interfaith activities. The deficiency that most often emerged from Muslim youth's feedback was time management. Most Indonesian people are Muslims and have more opportunities to communicate and socialize with fellow Muslims than people who follow different religions. Satisfaction and interest in increasing the time for implementing Peace Project activities shows that Muslim participants realize the importance of being moderate Muslims who can dialogue across religions to accept and respect differences, increase awareness of peace and guarantee each other's existence and not conflict with religious law (Taufiq & Alkholid, 2021). Apart from that, one person commented on the lack of interaction between participants. The intensity of interactions between individuals and how individuals accept religious and cultural differences also influences the desire to get to know each other or understand each other (Sulistiono, 2020).

In this case, GPF Indonesia has carried out an internal evaluation and added activities that increase interaction between participants in the next Peace Project, namely: Focus Group Discussion (FGD) which is guided by volunteers and representatives of the places of worship being visited. A study states that the implementation of FGD in interfaith dialogue can be an effective effort to maintain harmonization between religious communities which aims to have concern for peace (Sari & Rejekiningsih, 2019). The volunteers who accompany and organize are alumni or participants who have taken part in interfaith activities in the previous period. This provides an opportunity for program alumni to be involved in volunteer activities that have the opportunity for them to have a social impact in the interfaith field. So, this peace project activity is also an ongoing activity that promotes efforts to increase awareness of peace and tolerance which supports unity while avoiding conflict (Islamy, 2022).



Picture 4. Aspects that Need to be Improved in Implementation of the Peace Project at Candra Prabha Temple

The results of this study also show that most Muslim participants were satisfied with their experience in the Peace Project activities at Pura Candra Prabha even though they thought the implementation time for these activities was not long, as was conveyed by participants in the activities at Zion Church. Several main findings from the survey regarding aspects that need to be improved in the implementation of the Peace Project at Candra Prabha Temple, namely: *First*, General Satisfaction. Most Muslim participants stated that they were satisfied with the selection and implementation at Candra Prabha Temple during interfaith activities. They appreciate efforts to create interfaith harmony and tolerance between religious communities (Abu-Nimer, 2001). *Second*, Execution time. Many Muslim participants also stated that the time for carrying out activities at Candra Prabha Temple did not seem long enough to them. By providing a longer implementation time, this peace activity provides time. *Third*, Lack of academic sources. Academic sources play a role in providing insights based on in-depth research and study, and are able to help clarify complex concepts in religions which can avoid misunderstandings or wrong interpretations. One participant also stated that there was a lack of involvement of academic sources who could explain from an objective perspective the urgency of respecting other religions. These shortcomings can hamper the quality and depth of discussion, and reduce the potential for achieving a more comprehensive understanding of the differences and similarities between the religions discussed. Therefore, it is important to try to bring in academic sources in every interfaith discussion to ensure that the dialogue is thorough, scientific and balanced, and to encourage a more meaningful exchange of views between participants from various religious backgrounds.

Despite the criticism expressed by the participants, the majority of Muslim youth who took part in interfaith activities at the Sion Church and Candra Prabha Temple showed interest and satisfaction in the implementation and choice of location for the activities. The results of this survey encouraged GPF Indonesia to hold similar activities in other places of worship and hold FGDs to provide a discussion space that increases social relations and awareness of the values of peace and tolerance between religious communities.

Recommendations for Improving Activity Implementation

To support the continuation of the Peace Project in the future, GPF Indonesia also asked participants to provide suggestions and recommendations that could be taken into consideration (Figures 5 and 6). This aims to provide space for participants who have taken part in the activity to contribute together with the GPF in improving the implementation of the activity as well as expanding the positive impact and deepening interfaith interactions.

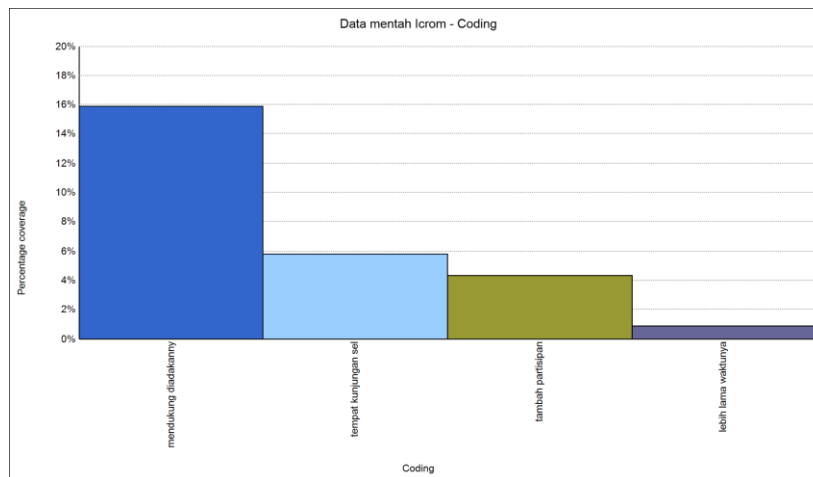


Figure 5. Recommendations for the Implementation of the Next Peace Project from Muslim Participants at Candra Prabha Temple

First, participants support similar activities in the future and encourage GPF Indonesia to collaborate with various other places of worship, such as churches, temples or pagodas, to hold activities that are more inclusive and accommodate various religious communities. GPF Indonesia can also collaborate with NU and Muhammadiyah which are the largest Islamic organizations in Indonesia and promote interfaith discussions, peace awareness and inter-religious tolerance (Mustofa, Taufiq, & Tsauro, 2023). This also provides benefits for both organizations to reach further diverse interfaith youth in pursuing interfaith dialogue which has been carried out by GPF Indonesia in this study. This kind of collaboration will provide opportunities for participants to understand and appreciate various religious traditions and strengthen interfaith harmonious networks.

Second, it is important to consider increasing the number of participants in subsequent Peace Project activities. This can be achieved through broader promotional strategies and diversifying approaches to invite participation from various age groups, cultural backgrounds and levels of religious understanding. By involving more participants, opportunities for exchange of views and learning will be richer, providing a greater positive impact on the development of interfaith dialogue.

Furthermore, extending the time for implementing Peace Project activities is also a useful recommendation. Extending the time will provide wider space for deeper

discussion, collaboration, and deepening understanding of religion between participants. In this way, events can reach a higher level of understanding and interaction, as well as providing an opportunity for participants to build stronger and more sustainable relationships.

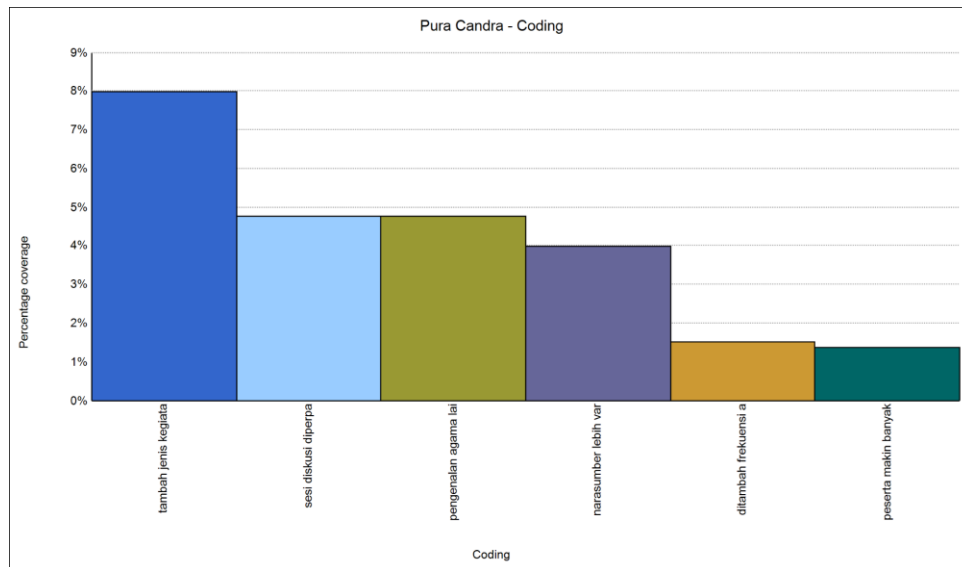


Figure 6. Recommendations for the Implementation of the Next Peace Project from Muslim Participants at Candra Prabha Temple

The survey results of Muslim participants who took part in Peace Project activities at Candra Prabha Temple generally had several recommendations that were almost the same as the Zion Church. However, in the activities at Candra Prabha Temple, there were participants who encouraged GPF Indonesia to provide more varied sources. This participant is the same participant as the participant who expressed the lack of academic sources in interfaith discussions. The presence of experts in the field of interfaith peace not only provides leadership in the discussion space, but also encourages attitudes of tolerance and understanding among dialogue participants. They help participants understand that religious differences are not barriers to communication and interaction, but rather opportunities for mutual learning and growth.

One of the participants also recommended that this peace project activity be attended by religious leaders and teachers. Religious leaders and teachers play an important role in building and spreading the values of peace to society and students at school. The influence of interfaith dialogue activities on religious leaders and teachers has been researched in Pakistan. The results of the training stated that interfaith dialogue with religious leaders and teachers in Pakistan could prevent more than ten interreligious conflicts (Hussain, 2018).

Overall, these recommendations will contribute to the development of a more effective and inclusive Peace Project. By involving more participants from various

religious backgrounds, establishing collaboration across places of worship, and extending the activity time, these activities can become a stronger means of promoting peace, tolerance and harmony between religions in society.

Conclusion

This study examines the implementation of Peace Project activities carried out by the Global Peace Foundation Indonesia in increasing awareness of peace and tolerance between religious communities in Indonesia. This program fulfills the principles of intergroup contact theory by using a direct approach in building interactions between interfaith youth groups as well as the concept of religious moderation in implementing the values of tolerance in a multicultural society. The positive response from Muslim participants who participated in this activity shows their level of interest and satisfaction with the experience provided by the Peace Project. However, this study was limited to only Muslim youth and two places of worship. It is hoped that future research can examine research on non-Muslim religious youth by carrying out similar peace projects to enrich the results of this research.

This conclusion has a positive impact on plans to expand Peace Project activities to other cities. The success in overcoming prejudice and increasing understanding between religious communities is proof that this program has the potential to be effective in promoting tolerance and harmony in communities with diverse cultures and religions. Through continuous interaction, the Peace Project has the potential to create positive changes that have long-term impacts in building a more harmonious society.

To achieve the goal of expanding Peace Project activities, the recommendation that needs to be taken is to provide support from government institutions. This support will enable the Peace Project to reach other regions and involve more youth from various cities in Indonesia. By involving various parties and institutions, the implementation of the Peace Project can become a model for building sustainable peace and tolerance. This research has provided important insights into the importance of positive interaction between religious communities and its impact in increasing tolerance and social harmony. The Peace Project has proven to be an effective initiative in building tolerant relationships among religious youth. With the right support and commitment from various parties, the expansion of this activity has the potential to make a significant contribution to creating a more peaceful and tolerant society to avoid conflict between religious communities throughout Indonesia.

References

- Abu-Nimer, M. (2001). Conflict resolution, culture, and religion: Toward a training model of interreligious peacebuilding. *Journal of Peace Research*, 38(6), 685-704.
- Abu-Nimer, M. (2006). Framework for Nonviolence and Peacebuilding in Islam dalam *Contemporary Islam: Dynamics, not Static* (eds.). Abdul Aziz Said, Mohammed Abu-Nimer, Meena Sharify-Funk, New York, NY: Routledge.

- Abu-Nimer, M., & Smith, R. K. (2016). Interreligious and intercultural education for dialogue, peace and social cohesion. *International Review of Education*, 62, 393-405.
- Ahmed, A. (2018). Afterword: A reflection on the crucial importance of interfaith dialogue. *The Review of Faith & International Affairs*, 16(3), 114-118.
- Avital, S. (2019). Dialogue as Playfulness: Communication Beyond Binaries in a Neighborhood Torn Over the Status of Asylum Seekers Living There. In *Intercultural and Interfaith Dialogues for Global Peacebuilding and Stability* (pp. 79-103). IGI Global.
- Azyumardi Azra, C. B. E. Pluralism, Co-Existence And Religious Harmony: Indonesian Experience in the "Middle Path".
- Cornelio, J. S., & Salera, T. A. E. (2012). Youth in interfaith dialogue: Intercultural understanding and its implications on education in the Philippines. *Innovación educativa* (México, DF), 12(60), 41-62.
- Hussain, A. (2018). Faith-Based Peacebuilding in Pakistan: Not for the Faint of Heart. *Making peace with faith*, 91-110.
- Everett, J. A., & Onu, D. (2013). Intergroup contact theory: Past, present, and future. *The Inquisitive Mind*, 2(17), 1-6.
- Garred, M., & Abu-Nimer, M. (Eds.). (2018). *Making peace with faith: The challenges of religion and peacebuilding*. Rowman & Littlefield.
- Global Peace Foundation. (2019) *Rep. 2018-2019 Report*. Washington DC, USA: Global Peace Foundation.
- Hamdi, Imam. (2019, 28 Agustus). Pasca Pemilu 2019, FKUB: Jakarta Rawan Konflik Sosial. <https://metro.tempo.co/read/1241304/pasca-pemilu-2019-fkub-jakarta-rawan-konflik-sosial>.
- Henne, P. S., & Klocek, J. (2019). Taming the gods: How religious conflict shapes state repression. *Journal of Conflict Resolution*, 63(1), 112-138.
- Hussain, A. (2018). Faith-Based Peacebuilding in Pakistan: Not for the Faint of Heart. *Making peace with faith*, 91-110..
- Islamy, A. (2022). Pendidikan Islam Multikultural Dalam Indikator Moderasi Beragama Di Indonesia. *Jurnal Analisa Pemikiran Insan Cendikia (Jurnal APIC)*, 5(1), 48-61.
- JPNN.com. (2019, 24 November). Daftar Provinsi Intoleran berdasar Hasil Riset SETARA Institute", 2019. <https://www.jpnn.com/news/daftar-provinsi-intoleran-berdasar-hasil-riset-setara-institute>.
- Khamami, A. R. (2014). Dialog Antar-Iman sebagai Resolusi Konflik Tawaran Mohammed Abu-Nimer. *Al-Tahrir: Jurnal Pemikiran Islam*, 14(2), 249-270.
- MacMurdie, Naomi. (2022, 20 Oktober). Peace! Project Celebrates Diversity in Indonesia. <https://globalpeace.org/peaceproject-celebrates-diversity-in-indonesia/>.

- Malleleang, A. M. A., KY, I. G. S., Santoso, P., & Saragih, H. J. R. (2022). Resolusi Konflik Kepercayaan Dalam Toleransi Beragama Pada Masyarakat Multikultural Di Indonesia. *Jurnal Education And Development*, 10(3), 183-192.
- Media Indonesia. (2020, 18 Januari). Survei Wahid Institute: Intoleransi-Radikalisme Cenderung Naik. <https://mediaindonesia.com/politik-dan-hukum/284269/survei-wahid-institute-intoleransi-radikalisme-cenderung-naik>.
- Mustofa, M. Y., Taufiq, F., & Tsauro, A. (2023). Promoting Religious Moderation in New Media. *Edukasia Islamika*, 8(1), 21-42.
- Neufeldt, Reina C. "Vying for Good." *KAICIID–Beyond Dialogue Series* (2021): 53–75.
- Neufeldt, R. C. (2021). Vying for Good. *KAICIID–Beyond Dialogue Series*, 53.
- Nurdin, F. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*, 18(1), 59-70.
- Pasandaran, C. C. (2022, December). Toward a Working Model of Peace Journalism in Reporting Interfaith Communication. In *Annual International Conference on Social Science and Humanities (AICOSH 2022)* (pp. 75-83). Atlantis Press.
- Raheem, O. (2019). Everyday Religious Encounters and Inter-Faith Relations in Festac Town, Lagos (Southwest Nigeria). In *Intercultural and Interfaith Dialogues for Global Peacebuilding and Stability* (pp. 255-271). IGI Global.
- Rofiqi, M. A., & Haq, M. Z. (2022). Islamic approaches in multicultural and interfaith dialogue. *Integritas Terbuka: Peace and Interfaith Studies*, 1(1), 47-58.
- Saifuddin, Lukman Hakim. (2019). Kajian Konseptual Moderasi Beragama." Esai. In *Moderasi Beragama*, 18–20. Jakarta Pusat, Indonesia: Badan Litbang dan Diklat Kementerian Agama RI.
- Sari, A. F., & Rejekiningsih, T. (2020, February). Increasing the Society's Engagement Role Through Interfaith Dialogue. In *3rd International Conference on Learning Innovation and Quality Education (ICLIQE 2019)* (pp. 1104-1110). Atlantis Press.
- Sulistiono, M., Zakaria, Z., Sulistiani, I. R., & Dina, L. N. A. B. (2020, June). How are the Principles of Aswaja in the Multifaitth School?. In *BASA 2019: Proceedings of the Third International Seminar on Recent Language, Literature, and Local Culture Studies*, BASA, 20-21 September 2019, Surakarta, Central Java, Indonesia (Vol. 221). European Alliance for Innovation.
- Taufiq, F., & Alkholid, A. M. (2021). Peran Kementerian Agama dalam mempromosikan moderasi beragama di era digital. *Jurnal Ilmu Dakwah*.
- Yang, P. (2019). Intercultural Dialogue as Constructive and Positive Communication: From Intercultural Communication to Global Peace-Building. In *Intercultural and interfaith dialogues for global peacebuilding and stability* (pp. 30-49). IGI Global.
- Wibowo, D. P. A., & Nugroho, W. (2021, November). Pendampingan Komunitas Canting Laras Dusun Kalipenten Kulon Progo Sebagai Penyampai Pesan Damai Lintas Agama Melalui Lukisan Batik "Interreligius". In *Sendimas 2021-Seminar Nasional Pengabdian kepada Masyarakat* (Vol. 6, No. 1, pp. 251-261).